THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear him; and he will shew them his covenant" (Ps. 25: 12-14).

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HOW CHRISTIAN WRITERS HELP US.

(*Concluded from page 245.*)

One more evidence that Joseph was not an impostor may be plainly stated in the very words of Fisher, words, I think, not lacking in force. "The conclusion is justified that the testimony of the Apostles, to which they adhered at the cost of every earthly comfort and of life itself—for there is no doubt that they steadfastly endured these penalties—ought to be believed." And reverting to the same argument later, he says: "The sincerity of the Apostles is proved by what they were willing to endure in consequence of the testimony they gave. The Apostle Paul speaks of the Apostles collectively as 'the off-scouring of all things.' They had no selfish advantage to gain. On the contrary, the hatred of their friends, exile, even torture and death, were the reward which they had to expect for testifying to what they professed to have seen and heard." Let the life of Joseph Smith be examined and once more he stands vindicated by the same evidence that clears the apostles of the Lord of insincerity. All these considerations negative any attack against Joseph Smith on the ground that he was an impostor.

But after we find that there is abundance of evidence to show that our prophet was not deceived, and that he was not an impostor, we naturally look for some positive evidence to prove the divinity of his mission and the truth of his claims to leadership of the Church of Christ in this dispensation. And here again we need not search for new arguments to support our belief, but merely need see the application of Christian statements to our faith.

Paley says in his much quoted work: "I deem it unnecessary to prove that mankind stood in need of a revelation, because I have met with no serious person who thinks that, even under the Christian revelation, we have too much light, or any degree of persuasion which is superfluous." And in the book before referred to we read the following comment on that statement: "The anterior probability that a revelation will be given lies in the necessitous condition of man and the benevolent character of God." Here, then, is our reason for expecting a revelation in the time of Joseph Smith; not only we had not "too much light," we had far too little, the world was struggling in the dark, and we should look to God, because of His "benevolent character," to give that light through revelation. We can at least say that the "anterior probability that a revelation" would be given "lies in the necessitous condition of men" in the early part of the nineteenth century. If we are justified in expecting such a revelation, we may look for proof that it was given.

It has always been acknowledged that miracles, if proved, are a strong presumptive evidence in favor of the presence of Divine power and approbation, and though we must not put too much stress on miracles as proof of our religion, we need not hesitate to point out the evidence which goes to show that Joseph did have the power of God with him, maintaining that such evidence is as strong a proof of divinity to-day as it was in the time of our Savior's ministry. The only question, then, is the actuality of the miracles that are said to have been performed by the prophet and others. Are the accounts of the healings on the banks of the Mississippi in the summer of 1839, and many similar accounts, nothing but fabrications? Will the defence of the miracles of Jesus also support those claimed for the Church in this age? I say that they will, and think that I need only point out some of them. We find the defence of the actuality of Jesus' miracles summed up in the following manner, with comment: "I.—The gospel miracles were expressly to verify revelation. 2.—The gospel miracles were not wrought in coincidence with the prevailing system of belief and for the furtherance of it. 3.—The disposition to deny the reality of the miracles wrought by Christ, or to explain them away, had to be confronted by the Apostolic witnesses. 4.—They were subjected to the severe test of persecution and suffering." Surely the miracles of our Church were to verify revelation, and the restoration of the gospel; they were not wrought in coincidence with the belief of the age; the disposition to deny miracles was never stronger—Renan and Strauss were both produced in that very age; and last of all, those who bore testimony to the fact of miracles were subjected to the severe test of persecution.

Continuing the discussion of the miracles of the gospels, we read, "The Evangelists ascribe to Jesus no miracle prior to this baptism. If the record of the miracles by the Evangelists is not true, if they

are creations of fancy or invention, why do they not commence earlier"? Without considering the strength of this statement we need but say that if it has strength as an argument, Joseph Smith should be given the benefit of its application, for he is credited with no miracle, outside of the translation of the Book of Mormon, his special calling at the time, until after the organization of the Church. Miracles by the score might be mentioned here, but it is not my object to enumerate them: I simply wish to start you on an investigation of such subjects. I take it for granted that you are all acquainted already with such well known cases of healing as that of Mrs. Johnson, whose arm was useless until the prophet's command restored it, through the power of God, to its strength; with the case of Newel Knight, and with the healing of many sick on the banks of the Mississippi; not to mention the many which are related in detail in Roberts' *New Witness for God*, and numerous accounts coming from the various missions of the world. If the testimony of miracles is worth anything, and if the arguments employed by Christian scholars in support of the reported miracles of Jesus are well founded, then, I say Joseph Smith and the "Mormon" Church have at hand a strong array of evidence of divinity.

After all other arguments in favor of supernatural power have been exhausted, men look to prophecy as the best possible evidence that can be found, for prophecy is more nearly capable of proof than most of those works which are depended upon as evidence of the presence of God's power among men. To quote once more, "Prophecy is a species of miracle. There are limits to the power of human foresight. The field beyond is open to conjecture, but is excluded from trustworthy prediction. Prophecy which is fulfilled under circumstances that forbid the supposition of mere coincidence or accident, and the supposition that it causes its own fulfillment through some influence exerted by it, necessarily involves supernatural agency." And again, "The prophetic insight, or foresight, went beyond the possible reach of human calculation." His argument seems sound. Let each one take it and, considering it a good basis for examination, look into the words uttered by Moroni to Joseph Smith, telling him that his name should be heard in every land; Joseph's prediction concerning the Civil war, uttered twenty-eight years before and published in England ten years before that war broke out; the remarkable prophecy concerning Stephen A. Douglass, twice published prior to its fulfillment; and the many remarks concerning the future home of the Church in the mountains. Consider these predictions and see if they are not beyond the "reach of human calculation," or if Joseph Smith, who uttered them, caused in any way their fulfillment. Surely, being modern and easily proven, these predictions have all the strength that can under any circumstances be found in the Bible prophecies.

In regard to this subject I was glad to find the following: "More

impressive than the prediction of any single event was the foreknowledge He (Jesus) had of the spread of the gospel and of the victory of his kingdom." I have searched in vain for evidence that Joseph Smith had the least doubt as to the growth of the work which he established, and I think the repeated statement of the truth that "A great and marvelous work is about to come forth among the children of men" most "impressive" when considered in the light of the present strength of the Church. I ask again that each one think well of these utterances of Joseph Smith, and, after applying Christian tests, decide whether they were not inspired by our heavenly Father.

I believe that thus far in my remarks I have gone no further than all will be forced to follow. Now I come to the point which would likely meet with most opposition from those who dislike our system of belief. But here, again, I no more than use the words of Mr. Fisher, whom I am quoting so freely. We are told, and we believe it with all our hearts, that "Christianity, when it is compared with the other religions of the world, is seen to be the one true, or absolute religion," giving us a knowledge of God, of the destiny of man, of the nature of sin and of the glory in store for us. And now for the point which would raise a cry of protest. "Mormonism" compares as favorably with sectarianism as does the latter with Buddhism, Zoroastrianism, or Shintoism. The restoration of the gospel gave us a true knowledge of God, making Him, using the words of this book, "qualified, therefore, for conscious intercourse and fellowship with man." Fisher says, "Man is declared to be made in the image of God," and we have learned that that is true in very deed. "Mormonism" offers the most satisfactory explanation of the destiny of man, and holds out to him the greatest possibilities of any known religion; and it teaches us the proper way to obtain that salvation which God has prepared for us. And something more. "Mormonism" furnishes a new stimulus to faith in God and His Son, and it explains the possibility of all men of all ages receiving salvation by accepting vicarious ordinances performed here in their behalf. We claim, further, that our religion is scriptural, which is a great point in our favor. With the above few comparisons in mind, does not the religion established through Joseph Smith show the divinity of his mission?

I have only tried to stimulate you to further study. You may all judge whether the few tests I have called your attention to are properly applicable, and whether the facts in the case warrant the conclusion that they are as strong when employed in defense of our faith as when urged as proof of the divinity of Jesus and the gospel He established. The disciples who wrote the gospels were not deceived; neither was Joseph Smith: Jesus' followers were not impostors; neither were the founder of our Church and his supporters: the testimony of miracles stamps Jesus as commissioned

of God; so do the works of Joseph Smith put the stamp of divine approval to his mission. Prediction, beyond the possibility of man to calculate, vindicates the Man of Sorrows in His claim to heavenly inspiration; and in like manner prophecy after prophecy stand a check to those who would ridicule the belief that Joseph Smith was inspired; and as the Christian system, when compared with other religious systems, is seen to be far superior to them all, so does "Mormonism" stand above the prevailing beliefs of Christians of the present day, a testimony to the Power that was guiding the man who founded it. I say, you may each judge whether or not I have led you aright to-day, using material supplied me entirely by those who would be last to sanction the use I have made of it. I see in these arguments—strong when applied in favor of Christianity—insurmountable difficulties for our opposers. The proofs which uphold the truth of the Bible narrative concerning our Savior's mission among men serve equally when employed in support of "Mormonism," and, if they have strength in the one case, they have in the other; if they fall in the one case, they can not stand in the other. Surely, "Mormonism" is not true if the account of Jesus' ministry is all false; but the two must stand or fall together, if they trust to such reasoning as I have called to your attention to vindicate them.

Japan. H. GRANT IVINS.

GOD'S WAYS ARE NOT MAN'S.

How often have people endeavored to discredit the teachings of the "Mormons" by striking a blow at the origin of their Church? "Why," says one, "If the gospel of Christ was to be restored to earth, God certainly would not have chosen the fourteen-year-old boy, Joseph Smith, for such a mission." Those who find refuge for their disbelief behind such a subterfuge, should consider the admonitive advice of Christ, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Obeying this injunction, then, if we should find any instance in the Bible where God has called prophets to His ministry, we should have a safe criterion for judging what He would do in other instances. Fortunately we have within the holy scriptures several examples where our heavenly Father has chosen His holy prophets; and it is strikingly noticeable that He has never called a prophet but that the wisdom of man would, no doubt, have disapproved of His choice. If God's plan of choosing His servants to-day is compatible with His previous examples, He would undoubtedly choose a man of meekness, of receptiveness, and a man who was not puffed up with secular knowledge or worldly renown.

In the reign of Saul over ancient Israel conditions and circum-

stances became such that God required a prophet to guide and direct His chosen people. Samuel was instructed to go to the house of Jesse, where a prophet was selected from among his sons. With the finite wisdom of man, Samuel believed the first son presented to him was the Lord's anointed; "But the Lord said unto Samuel, look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." In turn appeared ten sons of Jesse, but each one in order was greeted with the words—"The Lord hath not chosen thee." In wonderment the youngest son, David, that "keepeth the sheep," was sent for, and to their surprise the Lord said, "Arise, anoint him; for this is he." Certainly "God moves in a mysterious way, His wonders to perform," and if we have made ourselves familiar with His teachings in holy writ, we will not be surprised if He selects "the foolish things of the world to confonnd the wise; and * * * the weak things of the world to confound the things which are mighty."

When the children of Israel were in bondage in Egypt their merciful Father raised up a prophet unto them. But He did not seek a man of worldly knowledge, of ingennity, or of clever speech to draft a plan to liberate His children, nor did he select a man of wide reputation or influence. He appeared unto Moses—an obscnre man in the mountains, who "kept the flock of Jethro"—and He divinely commissioned him to be a leader in the momentous work of delivering the children of Israel from their afflictions, and of teaching them the commandments of God. Even our great Exemplar, who was sent by the Father to perform the most stupendous task ever given to mortal man, was an unschooled boy of humble birth and lowly position among His associates; and truly, as in the case of other messengers from God, He was rejected, ridiculed and accnsed. How true ring the words of our Savior—"If ye were of the world the world would love his own; but I have chosen yon out of the world, therefore the world hateth you."

London. LEO EAGAR.

TRASH IN THE TREASURE CHEST.

WHEN I was born there was given me a most wonderful gift. It was a chest in which to keep treasures. The key to this wonderful chest was given to me thongh I was only a little baby; and when I was old enough to understand, I opened the chest and put in my first treasure—the image of my mother's face. Every day I added some new treasure to my store, and how happy I felt to see the store increase!

When only a little girl, in company with some other children, one day I put something ugly and worthless into my chest, not

thinking that I could not take it out when I wished. But I found that when anything was really put into this chest it could not be taken out, try as I might. Several times when with other children I picked up something that was not nice; but when mother found it out, she told me so seriously that if I filled the chest with such things, soon it would be full and I could not put useful things into it. I was more careful after that, and let my mother choose my playmate, and she was so wise that I did not associate any more with those who let fall the ugly things. Then I often picked up real useful, beautiful things, things that I count treasures even now. My mother also chose my books, and in them I found many useful things that I put among my treasures, too. When I grew older, my mother urged me to get a friend of hers to help me in choosing, which I did, and He is still helping me.

I am not a very old lady yet, but I have many treasures in this dear gift chest; and often I look them over and explain their beauty to others. Nothing do I enjoy more than to tell the children about my treasures, and to share them that way with the children. They always are interested.

Everybody I know has a treasure-chest like mine, and for a long time I thought that everybody had theirs filled like I had mine; but I have found that is not so. Sometimes even old people tell me with tears of sorrow that when they were young—just boys and girls—they began to store away trash and filthy things, and many things of no profit, until now they have no room at all in their chest for good or useful things, though they try so hard to crowd them in. I can sympathize with them, for I have a few things too that I would like to lose, but I cannot. I am so glad my mother warned me, or I might be just like them.

Now you want to see this wonderful chest of mine, but, strange as it may seem, I have never seen it myself. All the time I have been talking about my memory. My mother's face is wrinkled now, but I remember how she looked when she tucked me in my trundle bed; father is stooped some now, but I remember when he walked as straight as anyone, and used to carry me on his shoulder; four little boys and girls who used to play and romp about, are all grown and away from home now, but I remember the good times they used to have together—they were my little brothers and sisters. Oh, what a storehouse of treasure the memory is! And how sad when it is filled full of sinful things!

I have written this to warn you to be careful about what you are putting into your memory-chest.—*The Shining Light.*

He who follows only his own prejudices, has no pretensions to being a good man; and he who is guided solely by the prejudices of others, can never be esteemed a wise man.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 23, 1914.

EDITORIAL.

WATER FROM PURE SKIES.

THE writer once lived in a settlement which obtained its supply of water for all purposes from a canal, or irrigating ditch, which conducted the outflow of several large springs, eight or ten miles distant, to the town. It was impossible to prevent more or less contamination of the water, and, as a consequence, it had a distinctive taste very noticeable to those who were not accustomed to drink it, though the people who were habituated to its use had a relish for it, and maintained that it was superior in all good qualities to that supplying neighboring settlements, and which, they further said, had a strange and unwholesome taste to them; and the people of the respective towns in the vicinity, whose water was obtained by similar means, said the same thing about that used outside of their own community; and in this manner they mutually condemned themselves as users of contaminated water.

On a certain occasion a number of the town's people visited the springs mentioned, and a young lady of the party had an opportunity, for the first time, to take a drink of the sparkling element as it gushed from the side of the mountain. When asked how she liked it, she replied that it was not palatable at all, since it did not taste of anything. It is evident that she had been drinking impure water for so long that those much purer were condemned because they lacked the taste of that which she had drunk all her life-time. As a matter of fact, her lack of appreciation of its comparative purity and tastelessness was owing to the perversion of her taste; and had she never drunk anything but absolutely pure water, the ditch mixture called water would have been nauseating to her, if she had so much as tasted it. But even that spring water was not perfectly pure—not without having in solution some foreign elements; for we get it in large quantities unmixed with earthly substances only when it is falling from pure skies. The difference in the taste of different waters is caused by their coming in contact with other earthly material, some of whose particles it mixes among its own. The waters of the sea, of some lakes and springs are salt because there is more or less salt in them. Some waters hold iron in solution, some sulphur, some lime, some magnesia, and they taste accordingly; and so we may have waters with as many different tastes as we wish; but pure water always, everywhere and to all people is tasteless.

Turning our thoughts now from these material things to others of a different nature—to those of religion, and not to any religion whatsoever, but to that of the so-called Christian in particular, is it not evident that the facts just brought to mind suggest why there are so many different religions views held by Christian people? Why there are so many different religious systems, sects and denominations among them? Can any one fail to perceive that it is because they have largely mixed human elements with the pure water of God's word which comes from celestial and uncontaminated skies? some mixing in with it earthly elements of one kind, and some of another. If the waters—the principles—of Christianity were pure they would taste alike—be one and the same—to all people and at all times. Pure water is just the same now as it was 1800 years ago. Its refreshing and vivifying power is the same, and if the deserts of this sin-parched world are ever made to blossom as the rose in the righteousness of God, it will be because the windows of heaven are opened, and the waters of life and salvation are poured out in virginal purity upon them.

It is the human element—an element foreign to the truth, to the wholesomeness and purity of heavenly things, which gives rise to the diversity of opinion among Christians; a diversity so great that it causes astonishment even in heathen minds, and by which Christians, so-called, mutually condemn themselves as not holding the word of God in its purity. It is this element of uncertainty—of a failure to apprehend the truth, either wholly or in part, that gives rise to a difference of opinion on any subject whatever; and just in proportion as the imperfections of men enter into their teachings, so will the contradictions, differences and disagreements therein become numerous and marked; and reversing the proposition, the more varied and inconsistent with themselves and with known truth the teachings are, the more evident is it that the human elements of uncertainty and ignorance have entered into them. To the Hindu the principle of gravitation is the same as it is to the Englishman. Light affects vegetation in the eastern and in the western continent alike. The savage of the South Seas lives by the assimilation of food just as the Czar of all the Russias does; and so throughout the vast extent of nature, elements, principles and truths are one and indivisible. They can not be changed by puny man. We can not alter or modify them. It is a truth that two and two are four; and that equation must so stand forever. We can not make any truth sometimes less and sometimes more than just what it is AS GOD SEES IT. The principles of the gospel are His truths—God's truths—and they shall stand as He uttered them while eternity endures. He can not make a truth face in two different directions at one and the same time, nor can mortal creatures do it. He has never changed the principles which give rise to human life on this earth. He has never changed the

principles by which man can obtain eternal life. If He has, let the decree be produced, and the end of all controversy respecting this vital matter shall come. If He has never proclaimed a change in them, who can justify any controversy whatever concerning them? or of any admixture of human elements with them?

Impure waters are unwholesome. Malignant diseases are often caused by their use. The results are often fatal; and are always more or less detrimental to vigorous and perfect health. The cries of impotency and distress which are arising from nearly all quarters of the Christian world are the sure indices which make known its diseased condition. It has not been drinking the pure waters of Christian life and vitality. If the life incorruptible—the life of God in the soul—is perishing, it is because it can not be sustained by corruptible things—by the kind of food and drink that is supplied to it. Disease, weakness, decay and death do not come from God, nor from His Spirit, nor from righteousness. In all these there is vitality and power. No one can gain knowledge of truth by storing his mind with falsehood; principles of righteousness do not grow from a seed-bed of sin; the life of God in the soul will not thrive upon a mixture of God's word and man's.

The reader can follow out the application of the story laid before him to a still greater extent, and in doing so he will see all the more clearly that because the principles of modern Christianity are not the same to all men everywhere, and all the time, they are mixed with the impure elements of the teachings of men.

For concluding remarks attention shall be directed to waters of life and salvation which have come from pure skies, claiming to be unmixed with earthly elements, and which cannot be proven impure by any theological analyst of this age. The gospel of this Church was committed to it by an angel—by him whom John saw flying through the midst of heaven. Angelic messengers brought the priesthood of God to it. Not a key or power which it exercises or possesses can be found in it which was not conferred by the ministration of some being from celestial spheres.

Even the plan for the organization of this Church has nothing earthly connected with it. It came through communication from God, and from clear skies only has all that pertains to it as an institution been derived. Those, moreover, who drink of its waters all testify that they taste not of this world—of nothing like those they have drunk before. The American Indian, the Greek, the Turk, the pagan, the Catholic and the Protestant all testify, when once they have slaked their thirst at this new fountain, that its waters taste of nothing earthly—of no human element; and the efforts of a world burdened with sin to bury the fountain beneath a load of persecution, malice, hatred and bloodshed is a seal of its purity. Its life-giving power is not of this world. It is the water of life and salvation that has fallen from uncontaminated skies.

T. W. B.

MINUTES OF HULL CONFERENCE.

THE Hull annual conference was held in the Lecture Hall, Kingston Square, Hull, on Sunday, April 12th, 1914. There were in attendance: Elder Arthur L. Beeley of the Liverpool office; President Charles A. White and Elder Frank Eastmond of the Manchester conference; Elder Clyde Hanson of the Leeds conference; President Elias A. Lemon and ten traveling elders of the Hull conference.

The morning session commenced at 10:30 by singing, "O Thou Rock of our salvation." Prayer by Elder Arthur Bradder. Singing, "Nay, speak no ill."

President Elias A. Lemon made a few remarks concerning the sacrament; said it was for the members of the Church only. The sacrament was administered by Elders Virgil C. Hall and Francis O. Vernon, after which the hymn, "Jesus, once of humble birth," was sung.

Elder Thomas S. Bradshaw reported the Grimsby branch in good condition, and found pleasure in working with the saints of God. Stated he felt weak in his position, not due to lack of testimony in any way, for he knew the gospel is true. His greatest desire was to carry his message to those not of our faith.

Singing, "Prayer is the soul's sincere desire."

Elder Alfred Crane expressed himself as being pleased to labor among the people of Hull. Said he found the disposition of the Latter-day Saints is to live a pure, clean life in the home and everywhere. This condition he observed among the people here, and he asked the blessings of God on all.

Elder Arthur L. Beeley said it gave him pleasure to meet the good people of Hull in conference. Encouraged the saints to be faithful, because a good tree cannot bring forth bad fruit. "By their fruits ye shall know them." Said no man had the right to criticise a thing before he understood it. The gospel is for the salvation of human souls, and to rob our fellow creatures of what is theirs by right, is to sin against God. No Christian nation can fail as long as they seek for a knowledge of God's will. In "Mormonism" is found the means of solving difficult social problems now before the world.

Closing hymn, "Praise ye the Lord." Benediction by Elder W. Clarence Smith. Attendance, 98.

The afternoon session commenced at 2:30. Singing, "You can make the pathway." Prayer was offered by Elder James J. Giles. Singing, "O, my Father."

President Lemon welcomed the saints and friends to the conference, and hoped all present would be benefited by their attendance.

Elder Ray D. Nicholes then presented the general and local authorities of the Church, who were unanimously sustained.

Elder George B. Harding spoke of the resurrection. Declared it is a great principle of the gospel. Bore a strong testimony to the truth of the latter-day work.

A vocal solo was then rendered by Elder Ray D. Nicholes.

Elder Frank Eastmond gave some experiences connected with his labors at Bolton. Said that the doctrines revealed from God would stand unchangeable by man for ever. Wished all to know that the elders are called of God by the power of the Priesthood, and that "Mormonism" is to be lived in the home as well as elsewhere.

Elder Alex Orgill gave a violin solo.

President Charles A. White was pleased to be present, and hoped all would give him their support. Said the Spirit of God was surely with us. Felt that many truths could be obtained through the inspiration of the Spirit. Among the saints there must be harmony. Harmony must exist in order to enjoy the Spirit's influence fully. We know that the heavens have been opened, and we, in the present day, can receive revelations of the will and purposes of God. Knock and the door of truth shall be opened unto you.

Singing, "O say, what is truth." Prayer by Elder Clyde Hanson. Attendance, 168.

The evening session commenced at 6:30. Singing, "We thank Thee, O God, for a prophet." Prayer by Elder Virgil C. Hall. Singing, "Onward, Christian soldiers."

President Lemon read the labor and statistical report for the last six months. Wished all to accept his thanks for their support. Said that all local brethren have a certain amount of responsibility, and hoped they would work in harmony with the Priesthood of God. Asked all to investigate the gospel as we teach it.

A vocal solo was rendered by Elder Ray D. Nicholes.

Elder Ray D. Nicholes spoke of the blessings to be obtained by living the gospel. Blessings sometimes come to us in the guise of disappointments, and sometimes of pain. Hoped all could offer acceptable sacrifice to God, and the greater the sacrifice the greater the reward.

Elder Alex Orgill rendered a violin solo.

Elder Arthur L. Beeley, in his closing remarks, showed that "Mormonism" is able to stand all tests. Although he could not get his relatives and friends to see and believe as he did, his testimony to the world is that "Mormonism" is true. He loved the truth, and, as an Englishman, believed in fair play. "Let him who is without sin cast the first stone." Said he knew those holding authority were called of God. Hoped all would be faithful.

The Doxology was then sung. Benediction by Elder Arthur L. Beeley. Attendance, 206.

On Saturday evening, commencing at 6:30, a Priesthood meeting was held, with a full attendance of the elders. Reports of their

labors for the past six months were given. Conditions in the conference were shown to be favorable. The remarks of the brethren were encouraging, and Elder Arthur L. Beeley also spoke, giving some good counsel and advice.

RAY D. NICHOLES, Clerk of Conference.

SLAVERY AND THE APOSTACY.

To the "gospel of love" nothing more contrary can be imagined than the practice of slavery. The real gospel of Jesus Christ is the perfect law of liberty. Slavery, even in its mildest form, can never be countenanced by a people who really believe the true gospel.

The criterion of the true gospel can not, therefore, be slavery; but the absolute freedom of its adherents or subjects, mentally, physically and spiritually. By this criterion it may be determined whether Christ is inspiring the work, or whether His adversary is so doing.

History informs us that the Roman church was supreme from the beginning of the sixth century until the Reformation. And what are the results? Do we find slavery in any form condemned by the church during those thousand years? Do we find the masses free from superstition and bigotry? Do we find the physical slavery of black and white wiped out with the powerful hand of the pope? Was every available means employed to further all movements that had in view the betterment of our race? History gives a very emphatic negative answer to each of these questions.

Where the rule of Rome was strongest, there slavery of body and mind was most deeply rooted. The masses were kept in ignorance. Reading and writing were forbidden. Men and women and children were looked upon as chattels and bought or sold with land or mines. Women—mothers—were auctioned with the oxen with which she was compelled to drag the plow. Superstition, the black arts and priestcraft, kept the intellect of the world in subjection, while the body was enslaved by the laws and chains of masters.

For a thousand years the people of Europe were in slavery, and freedom came in spite of the wish and work of the church purporting to teach Christ's gospel. Rome sanctioned black slavery. Catholic Portugal began the traffic in 1442. Catholic Spain followed in 1517. The Church had power to put this awful crime down, she could have stopped it and blotted it out without opposition. But instead she fostered it. It is almost impossible to believe the speed with which this practice spread over Christian countries. Nearly every nation of Europe fostered this brutal traffic, legalized it and were guilty of deeds in connection with it, that at their recital one's blood turns cold.

For years 400,000 blacks were enslaved annually. The tales concerning these unfortunate wretches are sickening. The ships were crammed with human beings possessing the feelings and minds common to humanity. They were treated worse than beasts, thousands dying of suffocation. In times of danger they were ruthlessly thrown into the sea.

Remember this "fruit" of Christ's (?) gospel commenced at the height of papal power, and was carried on by nations steeped in the Catholic belief. The very auction blocks were used under the sound of the chimes in the belfrys of Christ's (?) church. The buyers and sellers of human beings were supporting the priests of Christ, and these priests of Christ (?) knew it. This "fruit" of Christ's (?) gospel brutally tore the child from its mother's bosom; it sold the loving wife from her husband's side; it bared tender, human flesh to the cut of whip and chain. It changed human beings with all the loves, hopes, and many of the aspirations common to ourselves into chattels, subject to the vile passions of beasts in human form called masters.

This practice lasted hundreds of years—hundreds of years—think of it; and then the abolition movement came "in the teeth" of and not "backed by" the church claiming to be the one true church of Christ. England first pronounced this infamous traffic in human flesh illegal; other Protestant nations followed. The Romish world followed very reluctantly. Catholic nations were the last to abolish this horrible evil, and then because the non-Catholic principles of morals became too strong for the church to keep in subjection.

Physical slavery was severe, indeed, but the curse of intellectual and religious slavery was equally as bad. Thousands upon thousands were killed for witchcraft and heresy. Every effort to free the mind from these insane superstitions was crushed with an iron hand. Men who tried to teach truths of the sciences or arts were invariably killed for their noble work. Whole peoples, such as the Albigenses and Waldenses were massacred for daring to stand for religious freedom. It is not necessary to read the satire of such men as Voltaire to realize the anti-Christian spirit of this Christian church, because their own histories prove the same.

In this day there are many noble teachings in the Catholic church. Some of her leaders are as strong in their battle for freedom as one could wish to see. Many of her subjects are truly sincere. But the slave-fostering church of the dark ages never gave birth to these virtues, they come from without.

To the "gospel of love" nothing more contrary can be imagined than the crime of slavery. The real gospel of Christ is the perfect law of liberty, and even the mildest form of slavery can never be tolerated by the one true Church.

The day will come when the principles of freedom taught by

Joseph Smith and upheld by "Mormonism" will be given as proof for the fruits of Christ's true gospel, even as to-day the slavery of Catholic Rome must be looked upon as one great proof of the apostasy.

Swinton. FRANK H. EASTMOND.

HONEST JOY.

MANKIND seek after joy; anything which can give them satisfaction, pleasure or delight is most welcome. But often in contending for the shadow, persons lose the substance, and in putting on the appearance of joy, miss the reality.

Man without God is without peace, and he can have no honest joy until he has first had honest sorrow. So long as he professes that all is well, so long all is ill. It is only when he acknowledges his transgression, and confesses his sin, and seeks mercy at the hand of the Lord, that the foundation is laid for real, honest joy. Everything short of this is empty, fictitious, deceptive.

There is mirth that has no gladness in it, there are smiles that only conceal the settled dissatisfaction of the soul, and there is a mocking laughter that sounds like the rattling of the bones of a skeleton, or the crackle of thorns under a pot. Many persons make peace impossible by their pretentiousness. They affect a serenity which they do not possess, and an unconcern which they do not feel. Underneath it are stifled anxieties, hidden doubts, dread uncertainties, sorrows which the world can never heal. Such hypocrisy brings neither joy nor peace.

Our God would have us joyful; but our joy must be in Him. He only can put gladness in our hearts. We must first pluck out from our souls the hidden sins and iniquities which are harbored there. We must open our hearts to the light that streams from heaven upon us, and accept the purification and cleansing which only can fit us for the joys of God, the joys which are unspeakable and full of glory.

Inward joy is a blessed heritage. To go singing through this world of tears, and smiling amid its sorrows, is a privilege granted only to those the secret of whose gladness is deep in heaven above. But no man can have this joy until he first has peace with God, the peace which passeth understanding. He must know the Lord as his Father, his Savior, his Friend. He must trust Him devoutly and unreservedly; and casting all his care upon Him he can then rejoice with joy unspeakable and full of glory. That joy will be no pretense, no mere outward gayety, but a deep, inward peace—peace which passeth knowledge, a peace which Christ alone bestows, and which the world can never take away.—SELECTED.

ANY business that depends for success on crucifying the weaker brother is a godless institution.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and took passage for St. John, N.B., per s.s. *Virginian*, on April 15th, 1914: From the British mission—Lorren Collett and John P. Leatham. From the Swedish mission—Charles A. Kim and Carl J. Carlson. From the Scandinavian mission—James C. Bolander, Ezra P. Jensen, Joseph S. Pehrson, Peter H. Sorensen and Anthon M. Jensen. From the South African mission—John E. Hunter. On the same ship there was a company of emigrants, numbering forty-four, in charge of Elders Peter H. Sorensen, Joseph S. Pehrson and Carl J. Carlson.

Baptisms.—On Wednesday, April 8th, 1914, a baptismal service was held at Lowestoft (Norwich conference), when three souls were added to the fold of Christ. The baptisms were performed in the North Sea. Elders James D. Thorne, Francis E. Nelson and R. Fay Facer officiated.

A baptismal service was held at 106 Ann Street, Belfast (Irish conference), on Thursday, April 9th, 1914, when three souls were added to the fold of Christ. President Daniel H. Stuart officiated.

A baptismal service was held in the Latter-day Saints' Chapel, Handsworth, Birmingham (Birmingham conference), on Friday, April 10th, 1914, when three souls were added to the Church.

On Sunday morning, April 12th, 1914, a baptismal service was held at Hull (Hull conference), at which three souls were added to the Church. Elder Alex Orgill officiated.

DIED.

SHAW.—At Preston (Liverpool conference), on April 11th, 1914, Betsy Shaw; born August 1st, 1855, at Preston, Lancashire. Deceased was baptized September 7th, 1907, by Elder F. E. Wadsworth. Sister Shaw was always a mother to the elders, and died a faithful Latter-day Saint.

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